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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[Continued from page 212.]

CANON XXXI.

OF THE OFFICIATING OF MINISTERS OF THIS CHURCH, IN THE CHURCHES, OR WITHIN THE PAROCHIAL CURES OF OTHER CLERGYMEN.

The VI. Canon, of 1792, was the first that was made on this subject.

1792. No clergyman belonging to this Church, shall officiate, either by preaching or reading prayers in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church-wardens, vestrymen, or trustees of the congregation.

This canon, there can be no doubt, was made from an experimental knowledge, that it was necessary. In the infancy of our Church, when parishes were not very numerous, and their boundaries not very well defined; and when beside, livings were for the most part very small, clergymen sometimes intruded into the cures of their brethren; and the early history of more than one of our dioceses, shows that the irregularity was a fruitful cause of dissension. The evil was one which could be thoroughly corrected only by the legislation of the whole Church, and hence the canon before us. This law, however, continued in force but three years. It was perceived (perhaps experience had made it plain,) that as the canon stood a great abuse might creep in:—a worthless minister might refuse to do duty himself, and might also prevent another from performing it within his cure. This occasioned the fifth canon of 1795.

1795. No clergyman belonging to this Church shall officiate, either by preaching or reading prayers in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen, or trustees of the congregation. But, if any minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his congregration, and shall refuse his consent to any other minister of this Church to officiate within his cure, the church-wardens, vestrymen or trustees of such congregation shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church, in any State, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church.

The sixth canon of 1792 is hereby rescinded.

Another source of difficulty was also discovered in the fact that the boundary was not always clearly defined between contiguous parishes. Thus two or more churches might be in the same town or city; hence the same Convention by Canon VII. of that year, met the difficulty.

1795. Whereas, there is no provision made in the sixth canon of 1792, for the case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained that in every such case, no minister of this Church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

Next in order comes the XXXIII. canon of

1808. No clergyman belonging to this Church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen, or trustees of the congregation. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause, his consent to any other minister of this Church to officiate within his cure, the church-wardens, vestrymen, or trustees of such congregation, shall, on proof of such neglect and refusal before the bishop of the diocese, or, if there be no bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any State, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case no minister of this Church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

This canon it will be seen, did no more than incorporate the laws already existing into one.

Thus the law remained until a circumstance occurred, which caused the enactment of Canon VII. of 1829. The facts of the case were as follows: In a city containing one Episcopal Church only, and several congregational or presbyterian meeting houses, the Episcopal clergyman was informed by a letter, from one of his brethren, whose cure was in another state, that on a certain day, he would be in the city, and that having accepted an agency for the "American Sunday School Union," he purposed addressing the children of such schools as belonged to the "Union," and would also, if it was agreeable, address the children of the Episcopal School, at the same time and place.

An answer was returned, stating that the episcopal school belonged to the "Protestant Episcopal Sunday School Union," and adding that it would be agreeable to have an address delivered to them in the church. On the arrival of the expected clergyman, he was waited on, and it was discovered that he intended to address the schools connected particularly with his agency, in one of the Presbyterian churches which stood immediately contiguous to the Episcopal Church. The true state of the parish and its Sunday school, was then respectfully laid before the visiting brother, accompanied with the statement, that such was the hostility shown by the other denominations to the Episcopal Church and school, that there was reason to fear the proposed plan would not strengthen the hands of the Episcopal clergyman ; and it was suggested to the visitor, that he should deliver his address in the Episcopal Church, to *all* the schools. The church being sufficiently spacious to accommodate all, and all being invited. He was also assured (and such was ascertained to be the fact,) that the other schools would attend to hear him: and it was intimated, that being an *Episcopal* clergyman, he might undesignedly, (not being aware of the real condition of the parish) do harm to the Episcopal school, by officiating in a place of worship belonging to another denomination adjacent to the church. The visiting clergyman, however, notwithstanding these representations, persisted in his original purpose. The rector of the parish then told him that he objected to his officiating within his cure, and referred him to the canon of 1808, which we have just laid before the reader. The answer given, was that the intention was *to address presbyterians* or *congregationalists*, and that the rector could not claim them, as belonging to his "parochial cure." Accordingly, the visitor, without any portion of the clerical dress worn by Episcopal clergymen when discharging public official duties, did address the schools of the "American Union," from the pulpit of the meeting house, immediately adjacent to the church. These facts gave rise to the canon of 1829.

1829. When parish boundaries are not defined by law, or otherwise, each city, borough, village, town or township, in which there is one Protestant Episcopal Church, or congregation, or more than one such church or congregation, shall be held, for all the purposes of the 33d canon of 1808, to be the parish or parishes of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations.

The next law on this subject, was canon XXXI. of 1832, which imbodied all previous canons as follows.

1832. No clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the Church-wardens and Vestrymen, or Trustees of the congregation. Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such church or congregation, shall be held, for all the purposes of this canon, to be the parish or parishes, of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations. But if any minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause, his consent to any other minister of this Church to officiate within his cure, the Church-wardens, Vestrymen, or Trustees of such congregation, shall, on proof of such neglect and refusal before the bishop of the diocese, or, if there be no bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any diocese, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their church to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches as that there can be on local boundaries drawn between their respective cures or parishes, it is hereby ordained, that in every such case, no minister of this Church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

A question arises upon the last sentence of this canon, not without interest. It concerns the erection of new churches in our cities and larger towns. The usual plan pursued, is (and such is the regular and canonical course) for the clergyman who desires to raise a new congregation, to apply for the assent of such of his brethren as may have churches near the scene of his intended operations: and let us here add, that we have never known such assent to be refused. But suppose a body of laymen see fit, in order to enhance the value of adjacent property, or for any other cause, to erect a church edifice on ground near to other churches; we cannot, under this canon, say, that *they* are obliged to ask the assent of the neighboring clergy: still, as the church edifice will not answer the intended purpose, without being furnished with a minister, under a proper interpretation of this canon, no minister who is invited to take charge of the new church, has any right to officiate there, "without the consent of the major number of the parochial clergy," who have charge of the churches and cures already existing; and thus the evil of improper interference with the cure of a clergyman, from any source, seems to be in some degree, at least, provided for.

CANON XXXII.

OF EPISCOPAL RESIGNATIONS.

The instances furnished in ecclesiastical history of episcopal resignations are so numerous, that we may be excused for expressing our wonder, that the *right* of a bishop to resign his jurisdiction, has ever, in modern times, been denied; and yet we have heard such a denial. Occurring, however, as such resignations have, in almost every branch of the Christian Church of which we read, it was of course to be expected, that, in due time, our own would furnish an instance. Within the compass of fifty years it has furnished two. The first was in the case of the first bishop of New-York, Dr. Provoost. In 1801, Bishop Provoost, at a special convention, immediately after its organization, addressed its members, "and resigned his Episcopal jurisdiction" of the diocese. A committee was appointed to consider what was proper to be done, and on the next day reported resolutions substantially accepting the resignation; and determined, on the day following, to proceed "to the election of a suitable person, to be recommended for consecration, as bishop of the Protestant Episcopal Church," in New-York. On the next day they did so proceed, and elected Dr. Benjamin Moore.

At the General Convention, which met in September of 1801, Dr. Provoost, communicated by letter, addressed to Bishop White, as "president of the House of Bishops," that, induced by ill health, and some melancholy domestic occurrences, and an ardent wish to retire from all public employment, he had resigned his "jurisdiction as Bishop of the Protestant Episcopal Church in the State of New-York."

The house of bishops stated, that they could "see no grounds on which to believe that the *contemplated* resignation was consistent with ecclesiastical order, or with the practice of Episcopal Churches in any age, or with the tenor of the office of consecration." However, while they expressly declined "to recognise the bishop's act as an effectual resignation of his jurisdiction," they consented to consecrate Dr. Moore *as an assistant*, as we have fully set forth under canon VI. of this volume.

Two points here call for notice. First, it seems to have been taken for granted, that a resignation to the convention of New-York merely, was not a complete renunciation of jurisdiction, even though New-York had accepted it as such; but that the consent of the House of Bishops was essential to give it validity. This was at least a questionable point. Secondly, the House of Bishops *never did consent*, but positively refused to do so in express terms; if, therefore, such consent was necessary, Bishop Provoost *never did resign*.

Afterward, events brought up both these points for solemn and grave consideration. At the Convention of New-York, held in 1812, Bishop Provoost saw fit to address to that body a letter, in which he claimed, under the proceedings in the House of Bishops, above related, still to be *diocesan* of New-York. New-York had therefore to meet the point taken for granted by the House of Bishops, viz: *that their assent was necessary to a valid resignation of Episcopal jurisdiction in the diocese of New-York.* She met it promptly, by an assertion of her rights as an independent Church in all particulars, in which she had not surrendered them by the constitution of the Church general, which formed the bond of union, among the dioceses. She set forth in a preamble to certain resolutions,

1st; that, by the Constitution of the Church, the

right of electing a bishop in New-York, belonged to the convention of New-York alone.

2dly ; that the Bishop of New-York might resign his jurisdiction, though his spiritual character, or order, was indelible.

3dly ; that Bishop Provoost, as diocesan, did resign his jurisdiction to the convention of New-York, and the convention did accept it, and elect a diocesan to succeed him.

4thly ; that the person so elected was canonically consecrated into the office of bishop of the Church in New-York, and had ever since performed the duties of diocesan.

They therefore resolved, that, from and immediately after the acceptance of Bishop Provoost's resignation, *by the convention of New-York*, he ceased to be its diocesan: and that, having so ceased, "he could neither resume nor be restored to that character, by any act of his own, or of the general convention, or either of its houses" without the consent and participation of the Convention of New-York.

They further resolved that Dr. Moore was the lawful diocesan, and expressed their determination to recognise his authority, and that of no other person as their diocesan.

The vote on these resolutions was unanimous on the part of the clergy, and there were but three dissentients among the laity. And the decision thus made was acquiesced in. Dr. Provoost never acted as diocesan. Copies of these resolutions were sent to each of the Bishops.

The circumstances above related led to no legislation on the subject of Episcopal resignations; and the question was left at rest until 1831, when a case occurred which called forth a great deal of discussion. In September of that year, the Right Rev. Bishop Chase, of Ohio, influenced by circumstances of a peculiar character, resulting from his presidency of Kenyon College, (the particulars of which are not important in this place,) resigned to his convention the "charge of the diocese," and with it the presidency of the College. After much delay, and conference with the bishop, who could not, as he supposed, recede from the ground he had taken, the resignation was accepted, and Dr. Mc Ilvaine, the present bishop of Ohio, was elected by the convention to succeed him. The case, occurring one year before the meeting of the general convention, was brought before that body, pursuant to the canon, and there underwent a discussion of many days. Indeed, no doubtful point that has arisen in our Church since its organization, has been more thoughly sifted than was this. It was examined on grounds of principle, and precedent, and policy: the result was that the proceedings in Ohio, were sustained, the resignation of the one bishop, and the election of the other, were held to be valid; and the lower house signed the testimonials of Dr. Mc Ilvaine, for consecration.

Before the consecration, however, a canon came down from the house of bishops, which shall be given below; the object of which was to make the resignation of a bishop very difficult to accomplish; and it was currently said and believed, that a majority of the bishops were opposed to the consecration of the bishops elect, (of whom four were then before them with regular testimonials) unless the canon was passed. This, it will of course be understood, was not said officially by the bishops in the upper house, and so communicated to the lower, for that would probably have made the rejection of the canon certain in the house of clerical and lay delegates; but it was true that the bishops, or a majority of them, did wish some restriction to be imposed on Episcopal resiginations, before they consecrated more bishops; and many of the lower house concurred in the wish. The canon alluded to which is now the law of the Church on this subject, is in the following words:

1832. Whereas the resignation of the Episcopal jurisdiction of a diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared, that the Episcopal resignation of a diocese may take place under the following restrictions; that is to say:

Sect. 1. A bishop, desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his council of advice, which shall record the said writing, and send a copy of the same forthwith to every clergyman, and every parish in the diocese.

Sect. 2. At the next convention of the said diocese, held not less than three months after the delivery of the said writing to the council of advice, the proposed resignation of its bishop shall be considered; and if two-thirds of the clergy present, entitled to vote in election of a bishop, and two-thirds of the parishes in union with the said convention, and entitled to a vote, and at that time represented, each parish having one vote by its delegate or delegates, shall consent to the proposed resignation, the subject shall be referred to the general convention; but otherwise, the tender of resignation shall be void.

Sect. 3 The writing aforesaid, and the proceedings of the Diocesan convention consenting to the resignation shall be laid before the house of clerical and lay deputies at the next general convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that house, voting by states, shall agree to the measure, the said writing and proceedings shall be laid before the house of bishops of that convention; but otherwise, the said writing and proceedings shall be void.

Sect. 4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the bishop who proposes to resign, may sit and vote as before in that house; and if a majority of the members present of that house shall agree to the proposed resignation, the presiding bishop shall declare that it is confirmed; and this declaration shall be entered on the journal of the house. But if a majority of the bishops present do not agree to the resignation, all the previous proceedings shall be void.

Sect. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the diocese, shall transmit copies of the said writing and proceedings of the diocesan convention to the Standing Committees of all the dioceses of this Church; and if a majority of them consent to the proposed resignation, the said president shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every bishop of this Church; and if a majority of the bishops shall notify the senior bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the president of the Standing Committee of the diocese concerned. But if a majority of the bishops do not notify the senior bishop of their consent to the measure within six months, all the previous proceedings shall be void.

Sect. 6. A bishop whose resignation of the Episcopal jurisdiction of a diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the bishop of some diocese, or of the Convention or the Standing Committee of a vacant diocese. And if the said bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the ministry by any five bishops, or a majority of them, to be appointed by the senior bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the bishops and Standing Committees, as in the case of other degraded ministers.

Sect. 7. No bishop whose resignation of the Episcopal jurisdiction of a diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

Sect. 8. A bishop who ceases in any way to have the Episcopal charge of a diocese, is still subject, in all matters, to the authority of the General Convention.

The preamble to this canon, very properly distinguishes between the inexpediency, and the absolute unlawfulness of Episcopal resignations; and its legislation, proceeds here entirely on the ground of inexpediency: the very law itself, prescribing the mode in which the act *may* be done, recognizes its lawfulness. Another distinction is also to be observed in this law—*jurisdiction*, i. e.,

the right to exercise Episcopal authority, and perform Episcopal acts within a certain portion of territory, is the thing which may be resigned. The *office*, i. e., *the Episcopal prerogative, without reference to any particular place of exercise*, is not considered by this canon as a thing to be resigned, for the sixth section allows the performance of Episcopal acts by the resigning Bishop, under certain circumstances.

So far as our research has extended, this law is without a precedent in the history of the Christian Church. We may be mistaken, but we believe that ours is the first Church in Christendom, that ever legislated for the express purpose of preventing Episcopal resignations: for this canon prescribes so many restrictions, that the obstacles render it almost impossible for a bishop to lay down his jurisdiction. The matter is one which the practice of the Church has heretofore left to be settled between God and the conscience of the Bishop: and it may well be questioned whether it be not best in all cases there to leave it. A Bishop who desires to resign, and who ineffectually endeavors to "run the gauntlet" of this canon, is not likely to be useful in an office, which he is thus forced to retain. Disgust begets indifference, and he will do no more than he is absolutely compelled to, by the fear of Church censure. His heart will not be in the work; and, therefore, he had better be out of it. The evil on the one hand is that of a Church left to languish under a Bishop, disgusted, and therefore indifferent; and on the other, that of disorder and confusion, produced by an irregular exercise of Episcopal acts, on the part of one having no diocese. For the latter of these, there is a remedy: for the former, human laws can apply none. Allowing resignations, if the Bishop is ready to meet his responsibility to God for his act, the last three sections of this canon will prevent abuse and confusion. They are, therefore, perhaps all the law that is needed on the subject. It may, indeed, be said in reply, that Bishops may be bad men; and, therefore, from whim or caprice, or other unworthy motive, they may wantonly divest themselves of jurisdiction, if left to no restraint but that of conscience, and thus there may be many Bishops without dioceses scattered over the land. It is unfortunately but too true, that a Bishop may forget his duty, and resign when he should not do so: but it is respectfully submitted, how far the man who has not conscience enough to regard his obligations to God, and continue in office, when he should do so, is fit to be at the head of any portion of the Church of Christ. Is it not better to let him go, and thank God that the Church is delivered from him? Beside, there is not much danger of Bishops resigning. The number of those who would abandon their duty, without sufficient cause, would probably be very small. There have been many thousands since the days of the Apostles; the whole number of resignations, compared with the whole number of Bishops is not large: and of those, by far the greater part appear to have been made under circumstances of bodily infirmity, or other cause, rendering them obviously proper. In our Church especially, there is but little danger of abuse in the matter of Episcopal resignations; for the feeling of our people is against them, and few men would be bold enough to encounter the strong expression of dissatisfaction, and we may add contempt, which our communion would pour out on one of our Bishops, who should abandon his duty without adequate cause.

It deserves consideration also, whether in a case where a resignation would be obviously desirable, as a benefit to the Church, and where the strong expression of public opinion might force an unworthy Bishop to seeming acquiescence with that opinion: it would not be in his power, by dexterous management under this canon, to make a pretended effort to resign, and insure its defeat in some of the many stages of its progress. The assent of so many different bodies is made necessary, that the chances of successful stratagem are multiplied in favor of a bad Bishop, who, under the show of a pretended willingness to resign, might thus actually fortify himself in his position, by saying that the Church would not permit him to withdraw, though he desired it.

This canon finally seems, to us at least, objectionable on another ground. It leaves it, after all, to the Bishops, or a majority of them, to say whether one of their body may relinquish his jurisdiction. No man can come into the Episcopal college without their consent, and this is right, because in the admission of any man their consciences may be concerned; but according to this canon, no man may go out of their body without their approbation: we see no reason for this. The system makes them, in effect, more than an ordinarily close corporation. We do not say there is any probability of a combination among our Bishops, for improper purposes, for they have not given any cause of apprehension on this ground; but we do say, and herein, they will agree with us, that we have put it in *their* power to combine successfully to prevent a resignation, however desirable it may be; and this is wrong in principle. It is not the Bishops who are primarily interested in the resignation of one of their body. *It is the Church over which that member of the Episcopate rules.* That Church is most affected by his good or bad conduct. Now that Church, under this canon, may say with entire unanimity, "let us be delivered from him by his resignation;" and the Bishops may say, "you shall still languish under him." To prevent the abuse of Episcopal power *after* a resignation, appears to us to be all for which legislation is necessary.

[TO BE CONTINUED.]

Practical Christianity.

EXCERPTA.

I OBSERVE three seasons wherein a wise man differs not from a fool; in his infancy, in sleep, and in silence: for in the two former, we are all fools; and in silence all are wise. In the two former yet, there may be concealment of folly; but the tongue is a blab; there cannot be any kind of folly, either simple or wicked in the heart, but the tongue will bewray it. He cannot be wise that speaks much, or without sense, or out of season; nor be known for a fool that says nothing. It is a great misery to be a fool: but this is yet greater, that a man cannot be a fool but he must show it. It were well for such a one, if he could be taught to keep close his foolishness; but then there should be no fools. I have heard some, which have scorned the opinion of folly in themselves, for a speech wherein they have hoped to show much wit, censured of folly, by him that hath thought himself wiser: and another, hearing his sentence again, hath condemned him for want of wit in censuring. Surely he is not a fool that hath unwise thoughts, but he that utters them. Even concealed folly is wisdom; and sometimes wisdom uttered is folly. While others care how to speak, my care shall be how to hold my peace.—*Hall.*

EARTHLY inheritances are divided oft time with much inequality. The privilege of primogeniture stretcheth larger in many places now, than it did among the ancient Jews. The younger many times serves the elder; and while the eldest aboundeth, all the later issue is pinched. In heaven it is not so: all the sons of God are heirs, none underlings; and not heirs under wardship, and hope, but inheritors: and not inheritors of any little pittance of land, but of a kingdom; nor of an earthly kingdom, subject to danger of loss, or alteration, but one glorious and everlasting. It shall content me here, that having right to all things, yet I have possession of nothing but sorrow. Since I shall have possession above, of all that, whereto I have right below, I will serve willingly, that I may reign; serve for a while, that I may reign for ever.—*Ibid.*

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MAN is the best of all these inferior creatures; yet lives in more sorrow and discontentment than the worst of them: while that reason wherein he excels them, and by which he might make advantage of his life, he abuses to a suspicious distrust. How many hast thou found of the fowls of the air lying dead in the way for want of provision; they eat, and rest, and sing, and want nothing. Man, which has far better means to live comfortably, toileth, and careth, and wanteth; whom yet his reason alone might teach, that he which careth for these lower creatures, made only for man, will much more provide for man to whose use they were made. There is an holy carelessness; free from idleness, free from distrust. In these earthly things, I will so depend on my Maker, that my trust in him may not exclude all my labor; and yet so labor (upon my confidence on him) as my endeavor may be void of perplexity.—*Ibid.*

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THE precepts and practise of those with whom we live, avail much on either part. For a man not to be ill where he hath no provocations to evil, is less commendable; but for a man to live continently in Asia, (as he said) where he sees nothing but allurements to uncleanness; for Lot to be a good man in the midst of Sodom, to be abstemious in Germany, and in Italy chaste, this is truly praiseworthy. To sequester ourselves from the company of the world, that we may depart from their vices, proceeds from a base and distrusting mind; as if we would so force goodness upon ourselves, that therefore only we would be good, because we cannot be ill. But for a man so to be personally, and locally in the throng of the world, as to withdraw his affections from it; to use it, and yet to contemn it at once, to compel it to his service without any infection, becomes well the noble courage of a Christian. The world shall be mine, I will not be his; and yet so mine, that his evil shall be still his own.—*Ibid.*

EFFECT OF EXAMPLE.

WHAT extreme advantage great persons have, especially by the influence of their practice, to bring God himself, as it were, into credit! how much it is in their power easily to render piety a thing in fashion and request! for in what they do they never are alone, or are ill attended; whither they go, they carry the world along with them; they lead crowds of people after them, as well when they go in the right way, as when they run astray. The custom of living well, no less than other modes and garbs, will be soon conveyed and propagated from the court; the city and country will readily draw good manners thence, good manners truly so called, not only superficial

forms of civility, but real practices of goodness. For the main body of men goeth not "quâ eundem, sed quâ itur," not according to rules and reasons, but after examples and authorities: especially of great persons, who are like stars, shining in high and conspicuous places by which men steer their course; their actions are to be reckoned not as single or solitary ones, but are, like their persons, of a public and representative nature, involving the practice of others, who are by them awed, or shamed into compliance. Their good example especially hath this advantage, that men can find no excuse, can have no pretence why they should not follow it. Piety is not only beautified, but fortified by their dignity; it not only shines on them with a clear lustre, but with a mightier force and influence; a word, a look, the least intimation from them will do more good, than others' best eloquence, clearest reason, most earnest endeavors. For it is in them, if they would apply themselves to it, as the wisest prince implies, to "scatter iniquity with their eyes." A smile of theirs were able to enliven virtue, and diffuse it all about: a frown might suffice to mortify and dissipate wickedness. Such apparently is their power of honoring God; and in proportion thereto surely great is their obligation to do it; of them peculiarly God expects it, and all equity exacts it.—*Dr. Barrow.*

Ecclesiastical Intelligence.

MASSACHUSETTS.

We are happy to learn that, on Easter Monday, the proprietors of Trinity Church, Boston, unanimously elected as their rector the Rev. Henry J. Whitehouse, D. D., of Rochester, N. Y.—*Christian Witness.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New-York.—Easter day, April 11, in the Mission Church of the Epiphany, admitted Donald Frazer to deacons' orders. Morning prayer was read by the Rev. Lot Jones, missionary at the station, (who also presented the candidate,) assisted by the Rev. Benjamin O. Peers, editor of the General Protestant Episcopal Sunday School Union, who read the Lessons, and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M., St. John's Church, Troy; 4 P. M., Lansingburgh, Rensselaer county. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, Essex county.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glenn's Falls, Warren county. Tuesday, 18, Stillwater, Saratoga county. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton,

Sunday after Ascension, May 23, Port Jackson, Montgomery county. 24, Fonda. 25, Johnstown, Fulton county. Thursday, 27, Little Falls, Herkimer county. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, Otsego county. Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, Schenectady.

Trinity Sunday, June 6, A. M. Trinity Church, Albany; 4 P. M. St. Luke's Chapel, West Troy, Albany county. St. Barnabas the Apostle, Friday June 11, Astoria Female Institute, Astoria, Queens county. 12, do.

First Sunday after Trinity, June 13, St. James' Church, New-York.

Second Sunday after Trinity, June 20, Williamsburgh, Kings county.

St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Ibid.*

[OFFICIAL.]

A RECOMMENDATION.

To the People of the United States.

When a Christian People feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognize His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of WILLIAM HENRY HARRISON, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction, and to impress all minds with a sense of the uncertainty of human things, and of the dependence of nations, as well as of individuals, upon our Heavenly Parent.

I have thought, therefore, that I should be acting in conformity with the general expectation and feelings of the community in recommending, as I now do, to the People of the United States, of every religious denomination, that, according to their several modes and forms of worship, they observe a day of Fasting and Prayer, by such religious services as may be suitable on the occasion; and I recommend Friday, the fourteenth day of May next, for that purpose; to the end that, on that day, we may all, with one accord, join in humble and reverential approach to HIM in whose hands we are, invoking him to inspire us with a proper spirit and temper of heart and mind under these frowns of His Providence, and still to bestow His gracious benedictions upon our government and our country. JOHN TYLER.

WASHINGTON, April 13, 1841.

A FORM OF PRAYER, ON OCCASION OF THE DEATH OF THE PRESIDENT OF THE UNITED STATES.

Forasmuch as it hath pleased Almighty GOD, in his wise providence, to take out of this world the soul of the late President of the United States, and thereby, for the first time since we have been a people, to address to us the solemn warning, and call us to the serious reflections, which, to every true Christian mind, must result, when death severs the tie between a nation and its chief ruler, I have, deeply impressed with a sense of pastoral obligation to the people committed to my charge, thought it my duty to call them to give humble and reverent heed to that warning, and devoutly to engage in those reflections. The Church, indeed, in this country, is happily severed from all entangling alliance with the state; but not—her devout ministers and members will delight to feel and own—from a pious solicitude, and a continued effort, for the country's welfare, and for the best interests of its citizens: and the constant offering of prayer in their behalf to that High and Mighty Ruler of the Universe, from whom only national safety and prosperity can be derived. The Church, therefore, has a near interest—holier and more elevated by far, than any connected with principles and views of mere worldly policy—in all that relates to the commonwealth. When, then, the arm of Omnipotence strikes at the highest place in our land, removes our Chief Magistrate from before our eyes, and bears him to his great account, it behooves the Church to call her children to meditation and prayer, and pausing for a while in the midst of this world's concerns and strifes, to think solemn thoughts of GOD, of the responsibility of all orders of men to Him, of the suddenness with which they may be called to their account, and of the total insignificance of all human plans, views, and efforts, if HE chooses to interpose.

To the end, therefore, that such solemn considerations may, by the Divine blessing, be the more deeply and permanently impressed upon the minds of the beloved clergy and laity of my diocese, I have deemed it fitting to invite them to the observance of a day of special solemnity,* and have fixed, for that purpose, on Friday, the twenty-third day of the present month of April, or such other day, if any, as may be appointed for similar observance by the civil authority. On that day I request my reverend brethren, the clergy, to celebrate Divine service in their respective churches, according to the form herein after set forth, adding such pious counsels to their flocks, with a view to their due improvement by this solemn dispensation, as to them may seem right and proper. And the good people of the diocese I exhort to repair on that day to their churches, and there reverently wait on the ministrations of their pastors, and receive their counsels and admonitions; praying in the true faith of the Gospel, that God would be pleased, for the sake of the merits of our Lord and only Saviour Jesus Christ, to grant His blessing on this humble effort to advance His glory, the good of His holy Church, the best interests of our country, and our individual, spiritual and eternal welfare. BENJ. T. ONDERDONK,

Bishop of the Diocese of New-York.

New-York, Wednesday before Easter, April 7, 1841.

A FORM OF PRAYER,

To be used in the Diocese of New-York, on occasion of the recent decease of the *President of the United States*, on Friday, the 23d day of April, 1841; or, if any other day be appointed for similar observance by the civil authority, then on such day.

¶ The Service shall be the stated Service of the Day, as set forth in the Book of Common Prayer, except where it is hereby otherwise appointed.

¶ Among the sentences at the beginning of Morning and Evening Prayer shall be the following:—

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he

* It having been intimated to me, from a highly respectable quarter, that ill-informed, or evil-minded persons, might misapprehend my present views and purpose, I think it proper utterly to disavow any connection of this official act with a reference, directly or directly, to the political principles or claims of the late President. It is *the death of the President of the United States*, which I wish to press home to the serious consideration of my diocese; a wish which would have prompted the same duty, whoever had been the individual concerned. Perhaps I may be excused for adding, in evidence of my not being even unconsciously swayed by party considerations, and, as is well known to my more intimate friends, that I have always, from views of duty conscientiously cherished, refrained from connecting myself with any of the political parties, into which my fellow-citizens are divided. Neither to the success of the one, nor the failure of the other, of the distinguished individuals who were lately before the country, for election to its Chief Magistracy, did I contribute in any degree or way whatever.

I know my reverend brethren, the clergy of the diocese, too well, to entertain the least fear of their departing, in their observance of the recommendation now presented to them, from this principle which has governed me in adopting it. It is intended for all their people *as Christian citizens*, in entire severance from any difference of political feelings or views which may exist among them. There surely is common ground of Christianity, patriotism, and virtuous sensibility, on which they may all meet, and on which they should meet, and on which I am rejoiced to see they are meeting, in this hour of solemn visitation by the hand of GOD.

I deem it not, however, inconsistent with these remarks, to record the high satisfaction with which I witnessed the late President's noble testimony, in his Inaugural Address, to the truth and excellence of the Gospel, and with which I have heard of the Christian character of his death. Herein I will greatly rejoice, and call on all true Christian citizens to rejoice with me.

live; and whosoever liveth and believeth in me, shall never die.—*John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. —*Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—1 *Tim.* vi. 7. *Job* i. 21.

¶ PROPER PSALMS.

Morning Prayer.—Psalms 39, 90.

Evening Prayer.—The Sixth Selection of Psalms.

¶ PROPER LESSONS.

Morning Prayer.—First Lesson.—Eccl. xii. Second Lesson.—1 Cor. xv. 20.

Evening Prayer.—First Lesson.—Isaiah xxvi. Second Lesson.—2 Cor. v.

¶ Before the General Thanksgiving, at Morning and Evening Prayer, shall be said the following prayer:—

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords, the Almighty Ruler of Nations, we, thy unworthy servants, do humbly present ourselves before thy Majesty, acknowledging our sinfulness, our dependence upon thee, our desert of thy righteous indignation, and the wisdom and justice of all thy dealings with us. Sanctify, we beseech thee, to all the people of this land, the dispensation of thy providence which has removed thy servant, who was placed in chief authority over us. Teach us to look to thee as the only source of protection and welfare to our country. Give us grace truly to repent of our sins, and in the faith and devotion of the Gospel, to serve thee the LORD our GOD; that thou, for CHRIST's sake, mayest look favorably upon us, according to thy gracious promises to a people fearing thee. Imprint on all our hearts a deep and habitual sense of the uncertainty of human life, and the strictness of the account which we must render at thy bar. And let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our GOD, and in perfect charity with the world. All which we ask through JESUS CHRIST our LORD. *Amen.*

¶ Here shall be said, in behalf of the family of the late President, the Prayer "*For Persons under Affliction.*"

¶ The Collect for the day.

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the LORD; and with whom the souls of the faithful, after they are delivered from the burthen of flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through JESUS CHRIST our LORD. *Amen.*

O MERCIFUL GOD, the Father of our LORD JESUS CHRIST, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O Merciful Father, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

The Epistle. 2 Peter, iii. 10.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

The Gospel St. Mark, xiii. 32.

Take ye heed; watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

NOTE.—Should any other day be observed, in consequence of appointment by the civil authority, the Litany shall be said at Morning Service, although it be not a Litany day.

Bishop Onderdonk requests us to state, that as the President of the United States has recommended the observance of Friday, the fourteenth day of May next as a Day of Fasting and Prayer, in consequence of the death of the late President, the recommendation for similar observance in the diocese of New-York, of Friday, April 23d, is thereby, agreeably to the terms thereof, superseded; and the service appointed for the latter, will be performed, in this diocese, on the said fourteenth day of May.—*Churchman.*

WESTERN NEW-YORK.

Confirmation.—Bishop DeLancey visited St. Peter's Church, Auburn, on Sunday, April fourth. Three services were held during the day. In the morning, the Rev. Mr. Croswell, the Rector of the Church read prayers, and the bishop preached. In the afternoon, Mr. Croswell read prayers and preached. In the evening he again read prayers, and the bishop preached and confirmed *seventeen* persons. These solemn services could hardly fail, in faith of the promised blessing, to prove spiritually edifying to that important congregation. The confirmation in the evening was witnessed by a very large body of the Theological students of the Auburn Seminary.—*Gospel Messenger.*

NEW-JERSEY.

On the Thursday before Easter, in St. Mary's Church, Burlington, the bishop admitted Mr. John H. Hanson to the holy order of deacons. Morning prayer was read by the Rev. Mr. Germain, the candidate presented, and the sermon preached by the Rev. Mr. Ward, and the holy communion administered by the bishop. The Rev. Dr. Eaton was present.—*Banner of the Cross.*

The Rev. Dr. Freeman, Rector elect, of Trinity Church, Swedesborough, has been received, on letters dimissory from the bishop of Virginia.—*Ibid.*

PENNSYLVANIA.

On Wednesday, April seventh, in St. Stephen's Church, Philadelphia, Mr. William Sydney Walker was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted, and the candidate presented by the Rev. Dr. Ducachet, the Rector of the Church. Sermon and exhortation by the bishop.—*Ibid.*

On Good Friday, Bishop Onderdonk confirmed twenty-seven persons in St. Luke's Church, of whom eight were from the Church of the Evangelists; and in the evening of the same day, forty-nine in Grace Church. On the evening of Easter Day, he confirmed five in St. Mark's Church, Moyamensing.—*Ibid.*

MARYLAND.

On Sunday the 7th, at Centreville, Bishop Whittingham admitted to the holy order of the priesthood, the Rev. Henry Brown, rector of St. Paul's Church, Centreville; and the Rev. Frederick W. Boyd, rector of St. Paul's Church, Kent county. The candidates were presented by the Rev. Dr. Mason. Morning prayers were read by the Rev. Clement F. Jones, and the sermon preached to a large and attentive congregation, by the bishop.

The next day the bishop confirmed eight persons.

Tuesday the bishop proceeded to Kent Island. A new church edifice has been erected there, and was consecrated by the bishop. The morning service was read by the Rev. F. W. Boyd, the lessons and the instrument of donation by the Rev. H. Brown, and the sermon was preached to a crowded audience, by the bishop. The rector, the Rev. Norris M. Jones, then presented four candidates for confirmation, after which he assisted the bishop in the administration of the Lord's Supper, to which all who were confirmed gladly approached. Previous to this visit there was but a single communicant in the parish. The ratio of increase was, therefore, large and encouraging.

Subsequently, the bishop proceeded to Chestertown, and confirmed five persons—the next day he reached Shrewsberry, and administered the rite of confirmation to ten or twelve persons.

On Saturday, accompanied by the Rev. Mr. Jones, the Hon. Judges Chambers and Eccleston, the bishop visited St. Paul's Church, Kent county. A large congregation were assembled. The Rev. Mr. Jones read prayers—the bishop preached and administered the rite of confirmation to fifteen persons, who were presented by the rector. The next day, Sunday, (March 14,) the bishop instituted the Rev. Frederick W. Boyd, rector of the Church. At the earnest desire of several, the bishop held a special confirmation, at the same time when four more presented themselves to be enrolled among those who desire to follow their Lord.—*Ibid.*

SOUTH CAROLINA.

On Wednesday, March 10th, in Trinity Church, Columbia, Bishop Gadsden admitted the Rev. Robert Henry, D. D., late minister among the Presbyterians, to the holy order of deacons; and on the

24th, in St. Philip's Church, Charleston, the Rev. John B. Campbell to the holy order of priests. The bishop also, in three different parishes, administered the rite of confirmation to forty-seven persons, of whom thirty-nine were colored.—*Charleston Gospel Messenger.*

FLORIDA.

During his late visitation of the diocese of Florida, Bishop Otey, besides the performance of other services, consecrated Trinity Church, Apalachicola, and St. Paul's Church, Quincy; and administered the rite of confirmation to thirty-nine persons. Ten of these belonged to a congregation gathered through the instrumentality of Mr. Elwell, of Monticello, a lay-reader, and candidate for orders—the first fruits, the bishop observes, of his services in that capacity, and a gratifying testimony to the wisdom of not despising the day of small things. At Apalachicola, where every thing gives promise of the increase and firm establishment of the Church, the bishop administered also the holy communion, and makes in relation to it, the following remark: "Seldom has my heart been so effected by the beautiful and touching services of the sanctuary—impressing the mind, as they irresistibly did, with the idea that, however removed from the company of near and dear friends, there was a sweet bond of spiritual union in the offering of the same prayers to Him who is the God and Father of us all."—*Ibid.*

ALABAMA.

On the 7th of March, Bishop Polk consecrated Christ's Church, Mobile, and preached the consecration sermon. Rev. Mr. Sawyer, of St. Paul's Church, Greensborough, read the letter of donation, and Rev. Mr. Lewis, the rector of the parish, the letter of consecration; Mr. Lewis also read the morning service. During his recent visit to this parish he confirmed at different times, 17 persons. —*Western Epis. Obs.*

LOUISIANA.

On the 14th of March, Bishop Polk confirmed *twelve* persons in Christ Church, New-Orleaans, in the morning, and in the afternoon, *five* others at St. Paul's. On the 24th, the bishop held an ordination in Christ Church, New-Orleans, on which occasion he admitted the Rev. J. J Scott, deacon of the diocese of Alabama, to the order of priesthood. Morning service was read by the Rev. Mr. Goodrich, of St. Paul's, the sermon preached by the bishop, and the candidate presented by the Rev. Dr. Wheaton, rector of Christ Church, both of whom united in the imposition of hands.—*Ibid.*

ARKANSAS.

On the 14th of January, Bishop Polk held confirmation in Fayetteville, Arkansas, (the first ever held in the State,) where *eight* persons were confirmed. This parish was formed only a few months before, in a remote part of the State, bordering on the Indian Territory, and among a people who had known very little of our Church or its services.—*Ibid.*

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER X.

BARROW.

THERE is an eloquence of the reason as well as of the imagination, and of the affections. Perhaps, it is more firmly based than either, and produces, in the end, the surest effects. It is less captivating than the descriptive eloquence of Taylor: it has less hold on the taste, than the sentimental passages of Rousseau or Hazlett: less touching than the pathos of Sterne or Mackenzie, less brilliant than the declamation of Burke or Macaulay: but, it is anchored in truth, it is founded in reality, it convinces the understanding. Finally, all eloquence must come to this. We may be captivated by the glittering flashes of a copious fancy, and charmed, for an hour, by the attractive graces of elocution and manner; but, the only true eloquence is that, which is always such, which equally interests a future age and a foreign nation, and which is the pure essence of the noblest reason, couched in the clearest, the most forcible, and the richest expression. Those brilliant contemporary speakers, of whom we have only a traditional knowledge, such as Dean Kirwan, Patrick Henry, and Emmett, are rather to be regarded as consummate actors than solid orators.

To give the praise of finished oratory to the sermons of Barrow, would be an extravagance of eulogy; and yet, his fame is great, and his sermons most able. He possesses the utmost fullness (this side of extravagance,) in point of thought and expression: yet, we can hardly say as much of his style and manner. The characteristic trait of Barrow is his power of exhaustive analysis. He is a perfect mental chemist, analyzing every topic, into as many parts as it is composed of, and *precipitating* (so to speak,) all the falsehood in it, leaving a *clear solution* of truth. Our divine is one of the most liberal minded of men. He has a wide range of thought, and *mines*, as it were, in the very depths of his argument. He gives you every side, of every subject he handles. He knows all the false appearances sophistry may be made to wear, as disguises of the truth. He is thoroughly informed of all the bearings of his subject, and leaves no part of it untouched. Though without imagination, Barrow had such a fertility of intellect (so well cultivated was the soil) as to appear almost possessing invention in the way of topics and illustration. The secret of his invention lay in long and severe study, aided by a capacious and powerful and ready memory.

Reason was the master-faculty of Barrow's mind. He seems to have had but little fancy, no imagination—not much of an eye for nature—no humor—hardly anything like delicacy of sentiment. His understanding was a robust, hard-working faculty. His analysis was very acute and thorough—his logic exceeding close, searching and patient. He had much and varied erudition, and a memory that was not crushed by the weight of it. This is an argument for the original force of Barrow, as well as for most of the great old prose writers, that their learning was not too much for them. No foreign acquisitions could obscure the clear light of their own reason: learning served them, for evidence, for illustration. But they never confounded knowledge and wisdom, and knew as well as the old dramatists, their grand compeers, that

"The heart,
May give an useful lesson to the head."

Hence, without vanity, they relied more on themselves than most scholars, who are, too often, mere pedants.

It is worthy of remark, that most of Barrow's sermons are rather moral dissertations than what we would call, at the present day, evangelical discourses. Leclerc and Mr. Hallam have both remarked, on this feature, in Barrow's sermons, —Barrow comes nearer to a teacher of moral philosophy, than the ordinary standard of modern preaching will allow. It was his practice, to write a series of sermons on certain topics of practical ethics (none the less Christian, though some would have us think so) thus, he has four sermons on industry, eight on the tongue, etc., etc. He seldom wrote less than two, and frequently three, on a single text. These are complete moral treatises. Though, in one sense, this may be considered a defect: yet in our view, (perhaps mistaken) it is a merit. Preaching, too often departs from the themes of daily importance—the offices of familiar duty. Most congregations require to be taught their moral as well as their religious duties, (both parts of the same great scheme, and essentially one.) We have never heard the orthodoxy of Barrow questioned, and yet, it is certain, he is more of a moral teacher than an Evangelical Divine.

There is a palpable defect in Barrow. He is *uniformly copious*. He is often tedious. He is too apt to discuss a trite theme with all the exuberance of power, he employs on one more obscure and less familiar. Moreover, he is interminable. Many laughable anecdotes are related of his powers of continuance. Once, at a charity sermon, he detained the audience by a discourse of three hours and a half in length. In coming down from the pulpit, and being asked if he did not feel tired, he replied, that "he began to be weary with *standing* so long." It must have been as wearisome for the audience (we should imagine,) to sit still that space of time, unless the church was a dark one, the cushions soft, and the pews high. On another occasion, being reminded that the congregation at the Abbey, liked short sermons, he was prevailed on (with much ado,) to preach, but one half of his original sermon, and that occupied an hour and a half.

With these defects, however, that must have rendered him, to light hearers of the word, a rather tiresome preacher; he is still a right, sturdy, manly intellect of the true English breed.

This intellectual robustness was joined to great strength of moral purpose, and determined physical courage. Of this last quality two remarkable instances occur to us. Being attacked at night by a powerful mastiff, he grappled with the animal and almost choked him before any assistance came. At sea, in the Mediterranean, the vessel in which he happened to be embarked, was attacked by an Agerine corsair—Barrow could not be prevailed on to go below, but fought like a brave fellow with the rest of the crew.

These traits of character, cannot fail to impress us with the opinion of high respect for Barrow's force and energy.

Though no wit, to be sure, in his sermons, unless a strong sense of propriety and the absence of it, can be termed wit—yet he gave Rochester, one day, a notable reproof and foiled that courtly wit, at his own weapons.

Charles II. used to call Burrow "an unfair preacher:" for he left nothing for future preachers to glean—unless, he might have added, to make pretty free use of the labors of their predecessors.

Lord Chatham, enjoined on his son, the constant study of Barrow, and Pitt declared he had his sermons almost by heart.

Barrow, had great versatility of acquisition and performance; at different periods he was Greek and Mathematical Professor, at Cambridge, and in the latter chair, he was the immediate predecessor of Sir Isaac Newton.

To show the common injudiciousness of parents,

in estimating the talents of their children, the father of Barrow, is said to have exclaimed, 'if it pleased God to take away any of his children, he hoped it would be Isaak,' regarding him as a miracle of stupidity, who afterwards proved the glory of his family. J.

SELECTIONS FROM THE POETICAL LITERATURE OF THE WEST.

Such is the title of a volume of poems lately published in Cincinnati, and published in a neat and elegant style, which would not dishonor, the best of our New-York presses. We are glad to be able to speak of the externals of the book, which, if they cannot enhance its intrinsic merit, add greatly to its real value.

It comes to us not inappropriately at the opening of this beautiful season, with the budding flowers, with the new unfolding of sweet sights and sounds which our earth now offers up in love to God and man. It is, of all others, the time for a votive offering like this. The principle of life, which, in all around us, is struggling to bring back the form and features worn by it in other days, and to shape anew from the barren chaos in which it has lain concealed, a fit dwelling place for its renovated being—has a strong and strange sympathy with the soul of man, to which also this sore travail is given—which, shattered and imprisoned, strives with its frozen bonds, and from its ruins, from its very ashes, seeks to rise in life and light, in beauty and in truth. As the earth in her smile, returns the bright look of the sun, so should man respond in gratitude and joy, to the blessed things, which, at this time, are so brightly written, so gently spoken to him, with the song of the birds, his song should mingle; and above all, the poet, that sacred and mystic being, whose eye keeps such watch o'er mans' mortality, should now wake his harp to its most thrilling strains, and pour into the hearts of his fellow men, the precious seed, which he bears for them, weeping, in his bosom. Such sounds, too, are most welcome to us from our glorious West—the land which the setting sun of our world, and perhaps of its destiny, shines upon. The raven is there—but the dove has flown thither also—bearing its promise of peace. The politician, the financier, the critic, have already laid claim to their part of its spoil. But the poet too, has there sought and found the majesty and beauty which are his especial inheritance—in the bosom of its wilds, he has built his forest shrine—in the thunder of its mighty torrents, his still, prophetic voice is heard, and not in vain.

The poems presented in the volume before us are the compositions of men and women, various in character, and in pursuit—yet they form no inharmonious whole. The pure tone of feeling, the right views and religious aspirations which breathe throughout their verses, are bonds which blend and unite them. It pleases us to observe that the subjects of which they treat, are of the class which would most naturally and directly appeal to the minds of persons genuine and simple in their character and relations—the heart's true experience, its better impulses, its fond remembrances, and dearest hopes—the beautiful in nature, and the soul's dim reasonings of things that appear not, from things that do appear—these seem to have supplied the themes, and the inspiration of our poets—and even thus should it be. They assume not the tone and manner of by-gone ages, nor have they wearied imagination with the vain task evoking the shadows of things which have long since passed away. They tell us of that which they have seen, heard and felt. They have sought out and dwelt upon the glorious realities which surround them, and the sublime truths which they shadow forth. They have discerned and worshipped, in the form of our universe, the spirit that pervades it. Their numbers seem to speak to us from hearts chastened and subdued, but full of calm and patient cheerfulness—from men who have tasted the real sweetness and bitterness of life—who have received its blessings with gratitude, its sorrows in meekness—who, acknowledging themselves to be strangers and pilgrims upon earth, are content in Christian faith, and hope to abide their own, and their country's destiny.

Let one of them speak for the rest:—

A spiritual faith dawns bright and clear,
Dark creeds, and ancient mysteries depart;
The hour for God's true worshippers draws near;
Then mourn not o'er the wrecks of earthly art—
Kingdoms may fall, and human works decay
Nature moves on unchanged—Truths never pass away.

We quote but these lines, although our book contains many, which, had we time and space, we might here more particularly commend to the attention and approbation of our readers. But this is not needful, nor would it be an easy task to pronounce upon the respective merits of those who have contributed to so various a collection. We ourselves have scarce viewed it critically, and have designed rather to commend the intention and spirit of the whole, than the execution and finish of its parts. Of these also we would speak favorably, and would present our thanks to our western brethren, for these their sympathetic melodies.

It is indeed to be wished, that those among us who are most highly endowed with poetic power, would impart to us more freely and more frequently, the blessings of so sacred a gift. Times have been, in which it was permitted to the poet to dream in deep seclusion of things that had been, and were yet to be. In those days, the loftiest spirits scarce lived for their contemporaries. Their works were legacies bequeathed to a more enlightened age, and Milton, and Shakspeare, in word and in deed, might well dedicate their noble works to the posterity destined to understand and appreciate them. But as the history of our earth approaches its last pages, systems and events, thought and action, the life of the thinking and acting man, assume a more concentrated aspect. That which our hand findeth to do, we must indeed do quickly, for the present moment alone is given to us, and, in our day, that moment is enough for all our energy, for more than our strength—the gifts which we have received are for our fellow men, and he among us who would be greatest, must be servant and minister of all. The poet must leave his enchanted solitude, for his mission is to us, and we have need of all his powers. Let him discern the spirit of the times, and aid in guiding and modifying its development. In the fierce combat of good and of evil, of right and of wrong, his voice should be the cheering trump that nerves the arm of the true soldier, and gladdens his heart with its notes of victory. Let it sound, and we will follow it—let it sound, and we will gather more closely around the banner of truth, will bear firmer allegiance to Him whose service is perfect freedom: let it speak to us in God's name—let it speak the words of His truth; its answer shall be in our lives, its echo in our hearts, its record in heaven.

BRUCE'S LIFE AND TRAVELS: *by Sir Francis Head. Harpers:* 1841.

The is one of the best of the late issues of the Harpers. Their Family Library has now reached its 128th number. We can confidently say, from a careful perusal of the volume, that the series contains not a better book. It is a manly and reasonable defence of Bruce, who was himself a fine, manly character. The travels of the accomplished adventurer are happily reduced to a clear compendium, and all the slanders against his character and reputation, effectually answered.

LOOKING-GLASS FOR THE MIND: *D. Appleton & Co.*

This excellent collection of tales for the young, is one of the earliest works of the kind we remember. The reprint is in excellent taste, and the illustrations, a great improvement on the former editions. We trust the work may have as wide a sale as its merits warrant, and in saying that, we feel confident the edition will be speedily exhausted.

ANTHON'S CLASSICAL DICTIONARY. *Harper & Brothers*, 1841.

There is not a scholar among the best in Europe who might not well be proud of the authorship of this work. It is a monument of labor and of learning; such a monument as few, if any, in America can rear, save the man who has done it. We are rejoiced to see such a book from one of our own countrymen. It promises well for the future scholarship of these United States, when such men as Professor Anthon are concerned in the department of classical literature. We heartily thank him for all his labors; for his good editions of Latin authors; for his aids to the student of Greek. We know the value of his books from actual use of them among pupils. And now we have to thank him for this truly great work. We would praise as well as thank him, but that a becoming modesty forbids us to utter our poor commendation. It is such a book as we could not have made, and it therefore seems little better than impudence to extend to it (as if we were quite competent to act the critic,) our patronising decree of approval. All we can say is this, that when we have had occasion to examine it on subjects about which we do know something, we have found it admirable; while on other topics it has taught us much that we never knew before at all.

Topics of the Times.

From the New-York Review for April.

THE NATURE OF PARTY, AND THE FOUNDATION AND EXTENT OF ITS CLAIM UPON US.

[Concluded from page 206.]

The first and most obvious of these advantages is this, that it makes the administration of the government a matter of compromise. It is a great mistake to suppose that a constitutional government is administered altogether in conformity with the wishes of the party in power. The opposition influences its action. A compromise between the opposite principles is made necessary. Parties left to themselves, without checks, would run into extremes. Partisans, like sectarians, tend naturally to become over-zealous, and to exaggerate the advantages of their own views, and the dangers of their adversaries. They are ever prone, upon theoretical opinions, to make experiments. Some check is therefore necessary, which another party applies. That such a check is serviceable few statesmen will question. Were it otherwise, were the public concerns to be carried along in the track of any one party, the constitution of the government itself would be changed, its mixed

character lost, the balance destroyed, the checks removed. If a mixed government be desirable, if a government founded on compromise, balanced and checked by conflicting powers, be most likely to protect the rights and promote the happiness of men, according to the prevalent opinion among the most enlightened nations, (and whether it be or not, is a question we need not now consider,) then the existence of at least two great parties is an indispensable condition. Would it have been better for mankind, if, during the middle ages, when letters were reviving, when industry was awaking, and towns were springing up, to become afterwards free commonwealths and the nurseries of freedom, in the great conflict of those times, either the pope had overthrown the emperor, or the emperor had subdued the pope; instead of the long and uncertain contests, which convulsed Italy and Germany, but which, nevertheless, on the one hand, moderated the feudal code, and softened the ferocity of fuedal manners, and, on the other, questioned the claims and weakened the authority of the Church, and made it necessary for both parties to consult the people, and concede privileges and charters? Would it have been better for the English people, or any of their descendants, that either the claims of the crown should have been established and fastened upon them, or that the democratic principles, which have always existed in a portion of the English mind, should have spread through the nation, overshadowed the crown, and brought forth institutions all democratic, an unripe fruit, prematurely to fall, instead of both producing, not by unity or concert, but by simultaneous action, that mixed, but firmly compacted monarchy, under which the whole race flourished so many years, from whose institutions our own have sprung, more developed and more free, and from which a larger liberty is every day coming to the people of England, trained and prepared by time and by experience for its enjoyment and perpetuation?

Another of the uses of party, is the scrutiny to which it subjects every magistrate. Man, entrusted with power, should never be left unwatched; for he forgets too readily the purposes for which it was given him, his relations to others, his duty to his country, and the final responsibility to which sooner or later he will be held. But if the eyes of his countrymen are upon him, he is watchful of himself, his accountability is present to his mind. With a strong party ready to take advantage of his errors, and eager to get possession of his place, circumspection is indispensable; and he is forced to be careful how he ventures to trench upon the rights or authority of others, or to pass the limits of his own.

Nor must we overlook the benefits which result from party rivalry. That there are evils from this source, we shall endeavor hereafter to show; but there is also good. In the struggle for ascendancy, each party appeals to the good acts of which it can boast—to the public burthens lessened—to the interests protected—the industry encouraged—the enterprises undertaken—the treaties concluded—the laws enacted. They run a race for the public favor, and are, as it were, obliged to emulate each other in useful actions. Are we not indebted to this cause for many of those reforms in legislation, and in the administration of the laws, and for many of those useful public works, of which our times make such boast? The philosopher, in his observations of the causes of human happiness, will not forget, nor fail to rejoice, that it should have been so ordered in the course of Providence, that even the bitter strifes of rival parties should beget a contest between them, which should produce the largest amount of benefit to the largest number of the people.

Parties also are useful, as they promote the discussion of public affairs, of the principles of government, and the rights and duties of citizens. In all free states, the people must be instructed in the truths to which they owe their freedom. They must know their rights, to be able to maintain them. They cannot make useful citizens, and be ignorant of the nature and principles of the government in which they take part; nor can they usefully exercise the rights of electors, when uninstructed in public affairs. What so likely to impart to them this knowledge as the earnest discussions of political parties? Who does not see, that beneath the stormy and foaming waves, which the tempest of an election heaves up, there are strong and deep under-currents of fundamental truths and great principles? Do we not all know, that previous to an election, every topic related to the question, and every argument that human ingenuity can discover, are pressed into the service by able and eager partisans? How many rare truths have been struck out in these conflicts? To this cause how much do we not owe of the political knowledge which is nearly universal in this country? Has not the mind been sharpened and invigorated by these endless discussions? And in England and France, has not the prodigious advance in this same knowledge, been more owing to the struggles of parties, and the discussions of the press which they have brought forth, than to any other cause whatever?

A political party is an organized body, which can often be turned to account for the noblest purposes. A mere individual can do but little. It is only great bodies of men that can bring about any great result. Nothing can be done without organization and concert. Now a political party presents such an organization ready at hand, and that organization the most perfect that can be made of any voluntary association. Here are bodies, capable of being wielded for the accomplishment of great ends. All reforms certainly do not fall within the scope of a political party; but there are a great number which do thus fall, all connected with social ameliorations, all relating to the government or the laws, (and how wide a range may not these take,) and for the spread of these, a party is the readiest and most potent instrument. History is full of examples.

If these were their only consequences, we might consider parties an unmixed good. But there is a reverse to this picture, which has sometimes led good men to doubt whether, on the whole, the good that springs from them were not more than counterbalanced by the evil. The first and most prominent of these abuses is, the perversion of party from generous and patriotic to selfish purposes. Legitimate party springs from differences of opinion. Where there is no differences of opinion, there ought to be no party; there is no sufficient ground for party. But the power and the emoluments of office are great temptations. Under their influences, it is less to be wondered at, than deplored, that men will feign or conceal opinions, convert the means into an end, and clamor for principle, with hearts yearning for office. Principles there may be at the foundation of the party, and many good and true hearts there may be devoted to those principles, and contending only for their sake; but it is, nevertheless, undeniable that, in our day, parties have fallen into great corruption; that there are multitudes, and those, it has ever been remarked, the noisiest and most furious of all, who care nothing for the principles of their party, or indeed for any principles; whose only motive is the hope of gain to themselves—who preach the infamous maxim, that "to the victors belong the spoils"—who, on the first success, claim offices for themselves, as the reward of their partisan labors, and drown by their clamors the voices of the moderate and the unobstrusive. In the crowd, and during the struggle, it may be difficult to distinguish the disinterested patriot from the selfish politician. Zeal in the pursuit of one's private ends is mistaken for zeal in the public cause; the noise of demagogues, sedulous only to promote their own schemes, by making the people their instruments, stuns the ears of quiet persons, and in the enthusiasm of the triumph they leap into the public seats. The number of these persons has come to be so considerable, and their shouts so loud, that the character of parties has been greatly affected by them. They have troubled the waters at the fountain, and the stream runs clear no longer. A class of persons has sprung up, called "professed politicians"—politicians by profession—another name for adventurers, who choose a party, only after calculating the chance of its success, and who watch to turn every event to their own private advantage. A greater calamity can scarcely befall a people, than to have in its bosom a large body of such men; and no public demoralization can be more deplorable than such corruption of parties, as to convert them into mere combatants for places.

The danger to freedom is one of the most deplorable consequences of this dreadful corruption. Who that is familiar with the history of former commonwealths, weakened, and at last torn in pieces by the madness of faction, but must have admitted to his mind, rarely, perhaps, and in his darkest hours, the possibility of our own fair land being oppressed by internal disorders, and torn in pieces by the parricidal hands of her own children. When parties degenerate into factions, and the factions, forgetting the moral principles, which are the only safety of the world, sink all questions in the question of success, the country is put at imminent hazard. The vessel of the state is driving fast towards the fatal reef, which, though hidden from every eye on board, is shortly to break her, if her course is not changed, into a hundred fragments.

A second abuse of parties, is the debasement of the moral sentiments, in regard to the use of means, which in our times they tend to produce. A pure mind is shocked at the first proposal to use immoral or unfair means, for the accomplishment of any, the best end. In the transaction of business, among men of fair characters, stratagem or deception is looked upon as dishonest and degrading. Nor is any truth in morals better established, independent of the positive injunctions of Christian ethics, than that dishonest means are never justifiable, even though they were necessary to the attainment of the noblest end—a truth so clear and universal, that it has passed into a proverb, that "the end never justifies the means." But in parties, are not all these rules practically reversed? When, or rather we would say, how rarely has it been known, that a politician or a partisan has scrupled to use any means whatever, that seemed to promise him success? That "all is fair in politics," is a new maxim, engrafted upon the code of morals under the dictation of partizan leaders. Even high-minded and virtuous men are misled

or pushed into consenting to this wicked doctrine; a doctrine that will, if not checked, find its way from elections and parties to business, trades and professions. The heat and zeal of the struggle beget indifference to the judgments not only of a severe morality, but of common probity. The right and the wrong are merged in the question of success. Who, in his quiet hours, can reflect upon the scenes which every election presents, upon the falsehood, gross and monstrous, the libels and the slander, the bribery, direct and indirect, the deception and the intimidation, the appeals to jealousies, prejudices, passions, and fears, the insincere declarations and arguments, put forth with affected earnestness to excite the sober and to mislead the unsuspecting; who can reflect upon all these, and not turn from them with disgust? It is a part of the plan of politicians, to keep the country always in a ferment, never to let the people rest, and to rage fiercely themselves so as to infect others by the contagion of their example. What unnecessary alarms, what causeless indignation, what misspent vehemence, are not inflicted upon popular states, by these abuses!

The interference of party with the freedom of the individual is another abuse. That is the best government, which interferes least with private actions and opinions. The nature of parties requires nothing more, than that men should agree upon certain principal questions, waiving others, or rather leaving every member, in respect to those others, free to act as his judgment shall dictate. The abuse seems to consist in an extension of their power and influence to actions and opinions with which they ought not to intermeddle. The whirlpool is so strong as to draw everything within its influence. This is one of the greatest evils of our times, that every question that may be started, every reform that may be proposed, is made a party question, and its fate depends altogether upon the strength of parties. Can anything be worse? Can anything be more demoralizing? If the mind preserves its sense of justice or its love of virtue, in the midst of so many causes to obscure its moral perceptions, we may rejoice for its escape. It is the boast of republics, that every man may do whatever is not forbidden by the laws. His actions, so that he does no wrong to others, may be as free as his thoughts. But under the present practice, the tendency of parties is to abridge this freedom, and to force every man to govern himself in all things by the will of his party, or, by what is too often the same thing, the will of that party's leaders. This coercion is more or less strong, according to circumstances. Pride of opinion, disdain of crontrol, and independent spirit, will always lead many of those who are earnestly devoted to the principles of their party, to resist this universal interference with their actions and opinions. They will assert their undoubted right to speak freely of both measures and men, without either abandoning their party, or submitting to account to it for their conduct. Nevertheless, it requires much moral courage to defy party authority. It is the interest of the leaders to make it disgraceful for a man to separate from his party on any question, and they are sure to let loose upon all such, every furious and malignant spirit which they can command.

We have already said, that an honorable man may feel himself sometimes obliged to support measures which he does not approve, for the sake of keeping his party together. This evil is increased tenfold, by its interference with concerns that should be left to themselves. As you extend the circle of a party's authority, you multiply occasions of real disagreement in opinion, and the oftener do violence to the moral sense and the judgment. That there should ever be occasion to conceal one's real opinions, is a positive evil; but to multiply these occasions, is a tyranny in itself, and a degradation to those who bear it.

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The last of these abuses which we shall mention, is the despotism which parties are prone to exercise, and which they do in fact exercise, over the minority. The opinion is now very prevalent, that the rights of the minority are not adequately protected. Whence does this arise, but from observation of the facts in our own days? There is a disposition to look at the matter in the most favorable view. We do not readily admit, that any rights are not among us sufficiently secured. It is the fact, too apparent to be mistaken, that the whole patronage of government is generally used for party purposes Nearly one half of the people are industriously excluded from any direct particiation in the administration of the government. Who does not see, that by this course the rights of not merely the minority, but of the whole people, are violated? They have all a claim to the services of the best citizens in public stations. Offices are trusts for the benefit of the people. A system, therefore, which excludes any of them, lessens the number of candidates, and may deprive the country of the services of her best children. But it is not merely the course of administration; the course of legislation is sometimes perverted. Laws have been passed, as party measures, which the minority believed to be hostile to their interests; and we all know that politicians have had few scruples, concerning the lengths to which they might go for their party, however prejudicial to their antagonists.

Anthology.

AURORA.—A MEDITATION

As fair Aurora, from old Tithon's bed,
Flies out with painted wings, and them doth spread
Upon the firmament;
So from the heaven's golden cabinet
Out flies a morning all with roses set
Of graces redolent;
Whose presence did revive the hearts of those
Whom night of sin and error did enclose
Within her darkest cell.

This morning in a purple chariot rides,
Drawn by four milk-white steeds; the reins he guides
In spite of death and hell:
Christ is this morning, who triumphantly
On the bright chariot of his word doth fly;
The four white horses are
The four evangelists, whose light doth run
As swift as doth Aurora, or the sun,
Or morn, or any star.

'T is he, that eagle like our youth renews,
And in us all infirmities subdues;
'T is he whose radiant wings
Display'd abroad, have chas'd away the night,
And usher'd in the day which mental light
And true contentment brings.

Oh, Thou, whose face doth gild the canopy
That doth infold fire, air, and earth, and sea,
Extend thy glorious rays
On me! Oh, let me see that countenance
Which may dispel the night of ignorance!
So shall I sing thy praise.

ALEXANDER ROSSE.

BACCHUS.—A MEDITATION.

If you would a monarch see,
All array'd, in majesty,
Who triumphed first, and wore
Such a crown as none before
Could attain to.—Christ is he,—
Who triumphing on a tree,
Kill'd the snake with his two stings,
Death and sin, and captiv'd kings;
And the Titans, who combine
Heaven itself to undermine.
This is he whose eloquence
Doth surpass all human sense;
From whose lips, as from a still,
Drops of nectar down did rill;
When our hearts with fear did pine,
We found out that pleasant wine,
Which hath made us laugh, and sing
Hallelujahs to our King.
He flung overboard and drown'd
All the pirates that him bound;
When they had his body torn,
With their whips and crown of thorn,
When they thought he had been slain,
He reviv'd and rose again.
Hecate, queen of the night,
Held him not, for all her might;
But this uncontrolled prince,
Burst her gates, and got out thence.
O, thou only God of wine,
Comfort this poor heart of mine,
With that nectar of thy blood,
Which runs from thee like a flood!
On thy fruitless servant pour,
From thy veins a crimson shower:
Let that dew of rubies, which
Fell from thee, my soul enrich;
Let me taste of that sweet sap,
Which distilled from this crush'd grape:
'T was for me this grape was press'd,
Drink, my soul, and take thy rest.

ALEXANDER ROSSE.

Miscellaneous.

From the extracts below, it would seem that the University of Oxford, has, at length, moved in the matter of the tracts, published by some of her members. We have heard remarks from individuals (who we of course supposed had not examined the Tracts,) indicating the belief that they came in some mode or other from the *University* in its corporate capacity. We knew that the University as such had nothing to do with them, and that in fact those of its members who are responsible for them, form but a small minority of the whole number. The tracts are but expressions of individual opinion and never professed to be more. They must pass, therefore, for what they are worth, on their own merits; they neither can nor do claim any authority. The proceedings of the Vice Chancellor and Heads of Houses at Oxford and Cambridge, are authoritative declarations of the will or opinion of the Universities in their corporate character. Our extracts are from "The Times" newspaper.

To the Editor of the "Tracts for the Times:"

SIR,—Our attention having been called to number 90 in the series of "Tracts for the Times, by Members of the University of Oxford," of which you are the editor, the impression produced on our minds by its contents is of so powerful a character, that we feel it our duty to intrude ourselves briefly on your notice. This publication is entitled "Remarks on certain Passages in the Thirty-nine Articles;" and, as these articles are appointed by the statutes of the University to be the text-book for tutors in their theological teaching, we hope that the situation we hold in our respective colleges will secure us from the charge of presumption in thus coming forward to address you.

The tract has, in our apprehension, a highly dangerous tendency, from its suggesting that several very important errors of the Church of Rome are not condemned by the articles of the Church of England; for instance, that those articles do not contain any condemnation of the doctrines—

1. Of purgatory,
2. Of pardons,
3. Of the worshipping and adoration of images and relics,
4. Of the invoction of saints,
5. Of the mass,

as they are taught authoritatively by the Church of Rome; but only of certain absurd practices, and opinions, which intelligent Romanists repudiate as much as we do. It is intimated, moreover, that the declaration prefixed to the articles, so far as it has any weight at all, sanctions this mode of

interpreting them, as it is one which takes them in their "literal and grammatical sense," and does not "affix any new sense" to them. The Tract would thus appear to us to have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel, the very serious differences which separate the Church of Rome from our own, and to shake the confidence of the less learned members of the Church of England in the scriptural character of her formularies and teaching.

We readily admit the necesity of allowing that liberty in interpreting the formularies of our Church which has been advocated by many of its most learned bishops and other eminent divines; but this tract puts forward new and startling views as to the extent to which that liberty may be carried. For, if we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain, were his principles generally recognized, that the most plainly erroneous doctrines and practices of the Church of Rome, might not be inculcated in the lecture-rooms of the university, and from the pulpits of our churches.

In conclusion, we venture to call your attention to the impropriety of such questions being treated in an anonymous publication, and to express an earnest hope that you may be authorized to make known the writer's name. Considering how very grave and solemn the whole subject is, we cannot help thinking that both the Church and the University are entitled to ask that some person, besides the printer and publisher of the tract, should acknowledge himself responsible for its contents.

We are, sir, your obedient, humble servants,

T. T. Churton, M. A., Vice-Principal and Tutor of Brasenose College.

H. B. Wilson, B. D., Fellow and Senior Tutor of St. John's College.

John Griffiths, M. A., Sub-Warden and Tutor of Wadham College.

A. C. Tait, M. A., Fellow and Senior Tutor of Balliol College.

Oxford, March 8.

Soon after this call, Mr. Newman, as we learn from private sources, avowed himself to be the author of the tract alluded to.

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At a meeting of the Vice Chancellor, Heads of Houses, and proctors, in the delegates room, March 15, 1841.

Considering that it is enjoined in the statutes of this University that every student shall be instructed and examined in the thirty-nine articles, and shall subscribe to them.

Considering also that a tract has recently appeared, dated from Oxford, and entitled *Remarks on certain passages in the thirty-nine articles, being No.* 90 *of the Tracts for the Times*, a series of anonymous publications purporting to be written by members of the University, but which are in no way sanctioned by the University itself.

Resolved, That modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the thirty-nine articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object and are inconsistent with the due observance of the above mentioned statutes. P. Wynter, *Vice Chancellor.*

Mr. Editor:

Hearing that the Mormons, in New Rochelle, were claiming the patronage of Prof. Anthon's name, in behalf of their notions, I took the liberty to state the fact to him, and ask in what possible way they had contrived to associate him with themselves. He was kind enough to send me a full and very satisfactory reply, which I begged he would permit me to publish. His letter is as follows:

Yours, very truly,

T. W. Coit.

—

New-York, April 3, 1841.

Rev. and Dear Sir,—I have often heard that the Mormons claimed me for an auxiliary, but, as no one, until the present time, has ever requested from me any statement in writing, I have not deemed it worth while to say any thing publicly on the subject. What I do know of the sect, relates to some of their early movements; and as the facts may amuse you, while they will furnish a satisfactory answer to the charge of my being a Mormon proselyte, I proceed to lay them before you in detail.

Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon, a certain paper, marked with various characters which the Doctor confessed he could not decypher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns, like the chinese mode of writing, and presented the most singular medley that I had ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfulness or from actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question, for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his own simplicity.

The countryman told me, that a *gold book* had recently been dug up in the western of northern part (I forget which,) of our State, and he described this book as consisting of many *gold plates*, like leaves, secured by a gold wire passing through the edge of each, just as the leaves of a book are sewed together, and presenting in this way the appearance of a volume. Each plate, according to him, was inscribed with unknown characters, and the paper which he had handed me, was, as he assured me, a transcript of one of these pages. On my asking him by whom the copy was made, he gravely stated, that along with the golden book there had been dug up a very large *pair* of *spectacles!* so large in fact, that if a man were to hold them in front of his face, his two eyes would merely look through one of the glasses, and the remaining part of the spectacles would project a considerable distance sideways! These spectacles possessed, it seems, the very valuablo property, of enabling any one who looked through them, (or rather through one of the lenses,) not only to decypher the characters on the plates, but also *to comprehend their exact meaning, and to be able to translate them!* My informant assured me, that this curious property of the spectacles had been actually tested, and found to be true. A young man, it seems, had been placed in the garret of a farm-house, with a curtain before him, and, having fastened the spectacles to his head, had read several pages in the golden book, and communicated their contents in writing to certain persons stationed on the outside of the curtain. He had also copied off one page of the book in the original character, which he had in like manner handed over to those who were separated from him by the curtain, and this copy was the paper which the countryman had brought with him. As the golden book was said to contain very great truths, and most important revelations of a religious nature, a strong desire had been expressed by several persons in the countryman's neighborhood, to have the whole work translated and published. A proposition had accordingly been made to my informant, to sell his farm and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security until he should be reimbursed by the sale of the work. To convince him the more clearly that there was no risk whatever in the matter, and that the work was actually what it claimed to be, he was told to take the paper, which purported to be a copy of one of the pages of the book, to the city of New York, and submit it to the learned in that quarter, who would soon dispel all his doubts, and satisfy him as to the perfect safety of the investment. As Dr. Mitchell was our "Magnus Apollo" in those days, the man called first upon him; but the Doctor, evidently suspecting some trick, declined giving any opinion about the matter, and sent the countryman down to the college, to see, in all probability, what the "learned pundits" in that place would make of the affair. On my telling the bearer of the paper that an attempt had been made to impose upon him, and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without any hesitation, partly for the man's sake, and partly to let the individual "behind the curtain" see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetic characters, and had in my opinion no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm or embark in the speculation of printing the golden book.

The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, this same individual, to my great surprise, paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the "Golden Bible." He also stated, that, notwithstanding his original determination, he had been induced eventually to sell his farm, and apply the money to the publication of the book, and had received the golden plates as a security for repayment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and that it was already "making a great noise" in the upper part of the State. Suspecting, now, that some serious trick was on foot, and that my plain-looking visitor might be in fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he stood by. The more I declined receiving it, however, the more urgent the man became in offering the book, until at last I told him plainly, that if he left

the volume, as he said he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in this affair; and requested him to tell me if the plates were really of gold. In answer to this latter enquiry, he said, that he had never seen the plates themselves, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine its contents, and if the plates proved to be of gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk the "*curse of Heaven would descend upon him and his children.*" "However," added he, "I will agree to open it, provided you will take the 'curse of Heaven' upon yourself, for having advised me to the step." I told him I was perfectly willing to do so, and begged him to hasten home and examine the trunk, for he would find he had been cheated. He promised to do as I recommended, and left me taking his book with him. I have never seen him since.

Such is a plain statement of all that I know respecting the Mormons. My impression now is, that the plain-looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendation of his book. That the prophet aided me, by his inspiration, in interpreting the volume, is only one of the many amusing falsehoods which the Mormonites utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever, nor have I ever heard a single discourse from any one of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends tell me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of Scripture!

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction equalled, I have no doubt, only by that which you yourself will feel on this subject.

I remain very respectfully and truly,

Your friend, CHAS. ANTHON.

Rev. Dr. Coit, New Rochelle, N. Y.

To CORRESPONDENTS.—The communication of "T. W. C." is received, and if possible, will be inserted in our next. Several articles intended for this day's publication, are unavoidably omitted.

☞ The Right Rev. Dr. Otey, Bishop of Tennessee, will preach at St. Stephen's Church, New-York, on Sunday afternoon, in behalf of Christian education in the South-west. The friends of religion and learning are invited to attend.

Advertisements.

The Treasurer of the General Convention of the Protestant Episcopal Church, in the United States of America, respectfully calls the attention of the Clerical and Lay Deputies, to the next General Convention of the Church, which is appointed to be held in the city of New-York, on the 1st Wednesday of October next, *to the* 1st Section of the tenth Canon, passed in General Convention, 1838, which is in the following words.

CANON X.

Of Defraying the Expences of General Conventions.

SEC. 1. In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, seventy-five cents for each Clergymen within said Diocese.

New-York, March, 1841.

DEVOTIONAL BOOKS.—The subscribers have for sale at their old established Episcopal book store, an extensive variety of devotional works of the old and modern authors, adapted for family and private reading, at very low prices.

SWORDS, STANFORD & CO.

WANTED.—A situation as teacher of English literature, in a public or private school. Apply to WILLIAM H. REMSEN.

Great Neck, 22—6t*

OXFORD THEOLOGY.—NEW WORK.

REMARKS on the Oxford Theology, in connection with its bearing upon the Law of Nature, and the doctrine of Justification by Faith, by Vanbrugh Livingston. This day published by

BENJ. G. TREVETT, 28 Ann st., 2d story.

Early orders respectfully solicited. 22—3t

SELECT SEMINARY FOR YOUNG LADIES

Peekskill, Westchester Co., New-York.

THIS establishment will be opened by Mrs. Rainsford and her daughters, on Monday, the 3d of May, in the healthy and beautifully situated village of Peekskill.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders $200 *per annum*; for day pupils, in the senior class, $40; in the junior, $32.

The following will be *extras*. French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

Boarders will be required to bring with them bed, bedding, and the usual appendages to the toilette.

Payments to be made quarterly in advance.

Each young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

Further particulars may be obtained from the Principals, the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

References may be also made to the Right Rev. the Bishops of New-York and New-Jersey, the Rev. Drs. Berrien, Eastburn, Hawks, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New-York.

Peekskill, April 17. 22—tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 168 Duane street, opposite the Park

REV. ALDERT SMEDES, RECTOR,

Terms $250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

The house occupied by this institution is spacious and convenient, and in an open and very pleasant situation. The school room, being in the rear of the main edifice, is perfectly retired, and is one of the largest and most cheerful in the city. Having convenient recitation rooms connected with it, it is admirably adapted for its purpose. The number of teachers employed in this school, is such as to secure for each pupil, a thorough and minute supervision.

The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, devotes his whole attention to the labors of his school. He has only to add his conviction that it affords every facility for obtaining a thorough and elegant education; and to pledge to this end the untiring devotion of his family and himself.

New York, November 2, 1840. 1tf.

JAMES CONNER,

TYPE AND STEREOTYPE FOUNDER,

Corner of Ann & Nassau-sts., New-York.

RESPECTFULLY informs his old patrons and the public generally, that he continues to manufacture and supply every article used in the printing business, as well as to stereotype all jobs that may offer. He embraces this opportunity to return thanks to those whose patronage he has extensively enjoyed for so many years, and to say that he is to be found at the old stand, corner of Ann and Nassau streets, fully prepared to execute any order that he may be honored with; and the Type manufactured by him is from a selection of faces taken from his old specimens, together with a number of additions of a superior cut; that he is enabled to supply sorts, as well as founts of the most beautiful of his Old Faces, and of a *greatly improved quality of metal* He is also engaged in getting up by a newly discovered process, an extensive series of *New and highly ornamental articles*. Arrangements are made with the manufacturers of Presses and other printing materials, that will enable him to execute orders as expeditiously as any other Founder in the Union, and on as favorable terms. A new Specimen is now in the course of printing.

CHARLES A. FOCKE, Book Binder, respectfully informs his friends and the public, that he continues his business at his old stand 216 William street, (in the rear,) New-York, where he executes all descriptions of binding in plain and fancy styles, and with despatch.

N. B. Particular attention paid to rebinding of public and private libraries, music books, &c. &c. 12t

D. BRUNNER—*Protestant Episcopal Book Depository No.* 1 *Charles st., Baltimore*, where is kept all the Sunday School Books, published by the Protestant Epis. Sunday School Union; also a supply of Episcopal works always on hand. Also agent for the following periodicals:—Churchman, Church Record, Episcopal Recorder, Banner of the Cross, Southern Churchman, Western Episcopal Observer, Chronicle of the Church, Journal of Religious Education, and Children's Magazine.

Baltimore, March 27, 1841.

PALMERS CHURCH HISTORY, 2nd Edition. The rapid sale of the first edition of this valuable book, has fully tested the public estimation of its value. The second edition is now in press, and will be ready prior to the first of April Orders from the clergy and laity respectfully solicited by

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A LADY, a communicant of the Episcopal Church, wishes a situation as teacher in a ladies' school, or as governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria Institute, L. I.

March 30, 1841. 19—2t

ST. PETER'S GRAMMAR SCHOOL, Peekskill, Westchester co., N. Y. This institution will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for while the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainright; the Rev. Messrs. Fortes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New-York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry and Beasly, New-Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841. 18

H. BOOK OF COMMON PRAYER.

& S. RAYNOR, Booksellers, New-York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The Publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read over and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate steel engravings; the frontispiece being a representation of *Christ blessing the bread.* The binding is in Turkey Morocco and Calf, plain and extra gilt, three sizes, *viz.*: 12, 18, and 24mo.

The Publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church, to their *new* editions (1841) of the Common Prayer Book, and solicit a comparison with any others. Published and for sale by H. & S. RAYNOR, 76 Bowery,

And also for sale at the principal Bookstores.

March 30, 1841. 6t

GCHURCH AND PARLOUR ORGANS.

EORGE JARDINE, ORGAN BUILDER, Anthony street, next door to Broad way, New-York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. 21y

REVIEWER REVIEWED.—Reviewer reviewed, or Dr. Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, and versus himself; by Philalethes.

A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents.

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